



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE MORAL ORDER OF THE WORLD, In Ancient and Modern Thought. By Alexander Balmain Bruce, D. D., Professor of Apologetics and New Testament Exegesis in the Free Church College, Glasgow. London: Hodder and Stoughton. Pp. viii., 431.

This book forms the second series of Gifford lectures, delivered by Dr. Bruce, in Glasgow, in 1898. The main object of these twelve lectures is to show that, whether the existence of a personal Providence be believed in or not, there can be no doubt in regard to a moral order as a real and essential fact in nature. The method of proof takes the form of a historical survey, "not exhaustive, but fairly representative," of "what the wisest have thought" upon this subject. As the result of this survey "we see that the sages of various lands, in far past ages, unite in the emphatic assertion of a *Moral Order* as the thing of supreme moment for the faith and life of man." This consensus, being associated with the most discrepant theological positions, demonstrates that "the common faith in an eternal august moral order may be regarded as the fundamental certainty, the vital element in the religion of humanity."

The estimate which the reader will form of the success, or the value, of this book will depend upon whether he looks upon it as a *survey* of the faith of the ages in a moral, *i. e.*, by implication a providential, government of the world, or as a *proof* of the validity of this faith. Regarded as historical survey it is very good indeed, full of clear, sympathetic, penetrating insight into the underlying thoughts, as contrasted with the outward expression, of the thinkers reviewed; as philosophic or scientific demonstration, on the other hand, it will not be of much help to the doubting but anxious seeker after truth. For example, in answer to the question, what is the source of this common belief in a moral order, Dr. Bruce writes as follows (page 381):

"The root of this basal faith is an intense moral consciousness. Men believe in a moral order in the cosmos, because they have found a commanding moral order in their own souls. The prophets of the moral order on the great scale—Buddha, Zoroaster, Æschylus, Zeno, Isaiah, Jesus—have all been conspicuous by the purity and intensity of their own moral nature. In the clear authoritative voice of conscience they have heard the voice of God, or of what stands for God. It is ever so. For no man has a moral order in the universe been a dread, awe-inspiring reality for whom the sense of duty has not been the dominant feeling within his own bosom. Only the pure in heart see God."

It may be so, but the thought will bring cold comfort to the man who finds no "commanding moral order" in his soul, and is haunted by a sickening doubt as to his being pure even in heart.

The reader who, on the other hand, possesses this minimum of faith, and who cares to accompany Dr. Bruce in his "pilgrimage through the ages," will find himself amply rewarded. The first five lectures deal with pagan thought as exemplified in Buddha, Zoroaster, the Greek Tragedians, Stories, and Oracles: the Hebrew Prophets, Job, and Christ, form the subject matter of the following three lectures; then, leaping over a gap of eighteen hundred years, Dr. Bruce interprets Browning, together with several writers whom he classes together as "Modern Dualists." The final lecture is devoted to a "retrospect and prospect."

The exposition of such widely diverging doctrines necessarily varies in merit, and Dr. Bruce is stronger, because more sympathetic, in his analysis of ancient than in that of modern thought. But all the lectures (except Lecture V.) will repay careful study, and should be compared with the summary statement of the strength and weakness of the various systems given in Lecture XII., pages 384-393. The one exception is Lecture V., on "Divination." The contrast here drawn between the Soothsayer and the Prophet is not only repeated, but very much better worked out, in the following lecture upon the "Hebrew Prophet." If Dr. Bruce had given us, instead of the obvious (comparatively speaking) commonplaces of this chapter, an analysis of *e. g.*, Plato, he would have added to the debt of gratitude we owe him for the remaining eleven chapters. The book is accompanied by an excellent index.

W. W. FAIRBROTHER.

LINCOLN COLLEGE, OXFORD.

AN ETHICAL SUNDAY-SCHOOL: A Scheme for the Moral Instruction of the Young. By Walter L. Sheldon, Lecturer of the Ethical Society of St. Louis; author of "An Ethical Movement." London: Swan, Sonnenschein & Co., Ltd. New York: The Macmillan Co., 1900.

The editor of *The Ethical Library* is to be congratulated upon this his latest issue. Whether we approach the book as students of modern movements or as disciples who would learn from a master, we shall equally be arrested and informed. The book is an account of an Ethical Sunday-school. It is written with